

The Anglican Digest

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Easter A.D. 1996

*An Episcopal miscellany
reflecting the ministry of the faithful
throughout the Anglican Communion.*

THE ANGLICAN DIGEST

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Chairman of the Board
The Rt Rev Edward L. Salmon, Jr
Bishop of South Carolina

Editor
The Rev C. Frederick Barbee
Mrs. Joanne Way, Editorial Administrator
St. Louis, Missouri
Telephone 314-525-2114
Facsimile 314-842-7242

**Editorial Correspondence, Advertising,
Business, and Circulation
Inquiries to Hillspeak**

100 Skyline Drive, Eureka Springs, AR
72632-9705 phone: 501-253-9701

Mr. Tom Walker, General Manager
Capt W.R. Swindells, Trustees' Warden

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FROM THE EDITOR

BY THE TIME this issue of TAD reaches you we shall be putting the final touches on our first joint Anglican Digest-Anglican Institute conference to be held April 10-13 at Grace Church, Colorado Springs. Registrations will be accepted until the beginning of the conference, so don't hesitate to join us now! To tie together our Easter theme and the Eastertide conference, we draw your attention to the cover photograph of the Easter altar at Grace Church and the Easter sermon preached there last year by the Rev. Fleming Rutledge, who will be our conference chaplain (pages 4-6). Further information may be found on pages 30, 35, and 63.

We hope you will enjoy this number of TAD as much as we have enjoyed putting it together for you.

C. Frederick Barbee

COVERS: The Easter Altar of Grace Church, Colorado Springs, Colorado © Nicole Paulson. Back Cover: *The Ascension Window* of St. Mary's-on-the-Highlands, Birmingham, Alabama, Mayer and Company, Munich, 1911.



There have been many times
when, after long on my knees
in a cold chancel, a stone has rolled
from my mind, and I have looked
in and seen the old questions lie
folded and, in place
by themselves, like the piled
graveclothes of love's risen body.

—Welsh poet R. S. Thomas
via Church of the Redeemer,
Bryn Mawr, Pennsylvania

BELIEVING ON EASTER DAY

THE RESURRECTION HAS been an embarrassment to many modern, sophisticated church people. Just in time for Easter, the "Jesus Seminar" released its latest findings to the press. This group of 70 New Testament scholars, with exquisite timing, gladdens the hearts of Christians at major festivals each year by announcing yet one more "discovery" that the Bible cannot be believed. There was no Resurrection, they declare; Jesus was not buried in a tomb and His body was probably disposed of by the Roman authorities, perhaps even thrown out to be eaten by dogs. This ineffable band of spoilers delights in scandalizing the faithful. I know, because I used to be like that myself when I was first in seminary. I wanted very much to be part of the cutting edge. I wanted to be recognized as a Christian intellectual, not as one of the unthinking simpleminded. This attitude has penetrated deeply into the church. You are blessed to be in this parish where your clergy are not so weakened by these cultural assaults, but speaking generally, it is hard to find robust belief in the Resurrection nowadays in the mainline churches.

I keep a file of newspaper clippings about Easter preaching; even *The New York Times* occasionally does a pretty good job of canvassing the city churches for sermon quotations. I recently went through several dozen of these excerpts, and I am about to give my Easter file a new name: "One Hundred Ways To Avoid Saying That Jesus Christ Is Risen From The Dead." Over and over in these sermons and messages, the same words appear, year after year: *renewal*, *revival*, *rebirth*. These words are used far more than the word *resurrection*. We hear of a new season, new growth, new life. We hear of sap rising in the trees, the singing of birds, the warmth of the lengthening days. We hear of "a new season in the earth and in the heart of humanity." We hear that "the early Christians came to understand that love is stronger than death."



Seriously, now: does this inspire you? Is it possible that ideas like this would have taken hold of

a tiny band of utterly demoralized, beleaguered, disgraced, scattered disciples and transformed them into a mighty power that within a few years was shaking the foundation of the Roman Empire? One journalist who wrote a story about Easter recently described it as a spring festival celebrating "the ancient myths of the Mediterranean imagination." Is that what turned the disciples around?

Put yourself in the place of the women who went to the tomb that Easter morning to anoint the body of Jesus. Do you think they were expecting anything? Maybe the flowers were blooming and the birds singing as they walked along. Do you think they took comfort from that? Is it likely that they looked out over the fields and said to each other, "Maybe the Master is going to come again like wheat that springeth green?" Not on your life. If you go to take flowers to a cemetery, do you expect to see an empty grave? If you did see one, would it occur to you to think that the body was risen from the dead? Of course not. You would think immediately of vandals and grave robbers. St. Luke's Easter story tells us that Mary Magdalene and Joanna and Mary the mother of James . . . told . . . the apostles [of the empty tomb], but



their words seemed to them to be an idle tale, and they did not believe them. (St. Luke 24:10-11) No wonder they didn't believe. The sight of an empty grave wouldn't convince you or me either. Nor did the women and the apostles start believing in the Resurrection because they saw the green grass coming up. Something more than that had to happen. What happened was that Jesus Himself appeared, and He was alive.

Go quickly, said the angel to the women, Go quickly and tell the disciples, "He has risen from the dead and is going ahead of you to Galilee. There you will see him. Lo, I have told you." (St. Matthew 28:7) I do not believe that there is

any other message on earth that could have reversed the effect of a crucifixion. I do not believe there is any news ever uttered with human tongue that could convince even a 20th-century human being that Death, against all the evidence and against all reason, had been driven from the field.

So this is no day for innocuous sentiments about springtime in the heart. This is the day for trumpets and timpani and organ fanfares to burst the eardrums of Satan. This is no day for wistful thoughts about the possibility of an afterlife; this is a day for St. Paul's cry of triumph: *If Christ is not raised, our preaching is in vain and your faith is in vain . . . If Christ has not been raised, you are still in your sins; but in fact Christ has been raised from the dead . . . For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive . . . Death has been swallowed up in victory!* (I Corinthians 15:21-22)

—The Rev. Fleming Rutledge
in the Easter 1995 sermon
at Grace Church,
Colorado Springs, Home of the
Anglican Institute


PRAYER

AS I SETTLED in my office at 412 Sycamore Street, I found among the books on the shelves a book that had belonged to Charles P. Taft of Cincinnati, an early friend of Forward Movement. It is a collection of prayers by Charles Henry Brent, published in 1932, soon after Bishop Brent's death. Brent had been Bishop of the Philippines and Western New York and author of *A Morning Resolve* that has appeared on the inside front cover of each issue of *Forward Day by Day*. The book concludes with this prayer:

Give me, O Lord, love that embraces all, sympathy that always understands, patience that never flags, loyalty that cannot play false. Stiffen my will, that it may choose the right way even when it is the hard way. Liberate me from the tyranny of evil, that neither persons nor things can vitiate my judgement or enslave my purpose. Thou art the Best, mold me after the pattern of Thyself, until I am Thy friend and the friend of Thy friends, even as Thou art my Friend and the Friend of my friends. Amen.

—The Rev. Edward Stone
Gleason, new Editor and Director
of Forward Movement Publications






A RESURRECTION PEOPLE

THE RESURRECTION RELEASES for me the grace of God to overcome sin and to live in His victory. The words of the hymn, Rock of Ages, which we sing so frequently at this time, sum this up beautifully. Speaking of Jesus, the rock of ages, cleft, crucified for me, the hymn goes on to say *Be of sin the double cure: cleanse me from its guilt and power*. You see it is not enough for Jesus to forgive my sins and set me free from guilt, I need His power to overcome my sin today and tomorrow and into the future. So the power which is released for me is the same power which God exercised in raising Jesus from the dead (Ephesians 1:18-20). Praise God, I don't have to try to live the Christian life in my own strength or conquer my sins through my own self discipline. Of course I have to be disciplined, but the power which raised Jesus from the dead and not my own self discipline is that which gives me victory over sin.

—The Bishop of the Diocese
of Port Elizabeth,
(Anglican) Church of the
Province of Southern Africa



THE SENIOR WARDEN'S THORNS

IT RECENTLY WAS MY TURN to serve as vestry person of the day. One of the duties is to open the side shutters before the early service and close them after the late service each Sunday. I have always hated this chore because of some very large holly bushes with razor sharp points. Now I want you to imagine, knowing my girth, my facing toward the church and delicately trying to squeeze between its side and these vicious shrubs. Every time I moved, a certain part of my anatomy, which is better left unnamed, came under a constant barrage of biting, stinging, spiteful flora causing great discomfort and pain. Nasty thoughts crossed my mind. I was not a happy camper, yet, I suffered this proverbial "thorn in my side" in silence.

Individually we each have to deal with our own "thorns." Changes in the church, distractions to our worship, feeling left out, or not appreciated are generic to all of us. The Vestry is constantly being "pricked" by an interest payment on a mortgage which prohibits us from exploring new ministries and developing new programs. The real world is full of thorns. Sometimes the most painful ones come com-

pletely by surprise, but more often than not, they are the results of choices we have made. Thorns are not necessarily the results of bad choices though. The early Christians knew that when they chose to be ripped apart by lions rather than renounce their love for the Lord Jesus Christ.

I have come to the conclusion that it's not the thorns that really matter, but how we deal with them. The story of the Good Samaritan exemplifies my point. Three men are all faced with the same circumstance, that is, a half dead, beaten and stripped man lying in the road; he needs medical assistance, lodging, and a new set of clothes. Only one helped; but did you notice the other two, in order to avoid the fallen man, crossed to the other side of the road? They must have felt something or they would have just stepped over him. What were they thinking? Unwilling to show mercy on a fallen man, the priest and Levite pass by a costly, time-consuming "thorn" losing the joy of being a good neighbor and the delight of pleasing God to the Samaritan.

Last Sunday, I unlocked the vesting room door, stepped down the stairs, turned the corner, and prepared myself for another painful shutter-opening experience. I started toward the offending

shrubs and stopped dead in my tracks. I couldn't believe my eyes. I was like a man returning home from work to find the house movers had taken my place by mistake. The holly bushes were gone! Small, soft, *friendly* plants stood benignly in their place. Surely there is a special place in Heaven for the person who has removed this thorn, I thought.

The fabric of our Christianity is woven with baptisms and weddings, feast days and times of preparation, candle-lit Christmas Eves on frosty nights, and spring bursting all around us as we celebrate our Lord's resurrection. Its threads are liturgy and tradition. It is designed with the image of a silhouetted officiant holding a wine-filled chalice up to the empty cross as light streams in through an arched window. It's dyed with feelings of security as we watch the seasons change on "our" dogwood, and enjoy laughing at ourselves, and being silly because we're among friends and feeling content; but interlaced into this fabric are also thorns, thorns that can rip apart or fortify the fabric. It's how we deal with them or how we live with them, or if we turn them over to the Lord that makes all the difference.

—Arnold Coull,
Senior Warden, Trinity Church,
Pineopolis, South Carolina

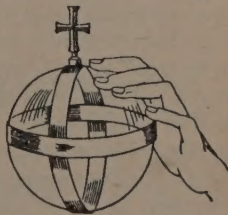
SCIENCE AND RELIGION

AS WE TURN the corner into the 21st century, we find ourselves in the midst of a long awaited reconciliation between science and religion. Unlike its modern predecessor, the new view of nature, growing out of the postmodern sciences of quanta, chaos, and complexity, is surprisingly compatible with the Christian view of God and creation. As we enter the new millennium, we can look forward to the prospect of a constructive synthesis of these major intellectual forces in Western civilization.

When historians look back at this century, they are likely to compare it to three other revolutionary periods in Western civilization when the relationship between science and religion went through comparable transformations: the birth of philosophy in ancient Greece, the Medieval Synthesis, and the rise of modern science in the 17th century.

During the first of these epic transitions in the 5th century before Christ, Greek thinkers separated science for the first time from the ancient world view of polytheism and slowly developed an independent intellectual foundation for natural philosophy. It

was not until the Middle Ages that science and religion were reunited in the "Medieval Synthesis" of Christian theology and



Aristotelian philosophy. But that unification was to be short-lived. In the 17th century, science once again declared its independence from religion and the modern secular age was born. You and I are the children of that cultural divorce. We grew up in a society where reason and science thumbed their noses at religious faith. In the intellectual marketplace, Christians were second-class citizens. Our truth claims were thought to be suspicious, even superstitious. It wasn't easy being Christian in such an empirical culture.

Now all that has changed dramatically. During the course of the 20th century, the physical sciences have undergone radical revolutions in their understanding of "truth." The old assumptions about the absolute sanctity of scientific propositions no longer hold. Scientific objectivity has

been discredited on at least three fronts, and other forms of "knowing" are being restored to their former credence.

First, scientists used to argue that the laws of nature were "absolutely true" because they had been verified thousands of times. Now, they recognize that all they can claim is that a law is reliable because it has been tested and not yet falsified. The next test could prove it wrong.

Second, scientists used to think that nature behaved without exception according to rigorous mathematical laws. All they had to do was discover what the simple arithmetic patterns were and they would be able to predict without fail the future of any natural phenomenon. Now, they have discovered that there is an element of chance and unpredictability built into every part of nature. As in life, nothing in nature is absolutely certain or predictable!

Finally, scientists used to think that it was possible to step back from the natural world and observe it with absolute detachment and pure objectivity. They presumed that their careful observations were uncontaminated by human sentiment or feeling. Now, they recognize that no observation can be separated from

the personal characteristics of the knower. All human knowledge is necessarily subjective to some degree.

These reassessments of scientific method and "truth" have humbled and humanized science once again. Nature itself is unpredictable and science is fallible. Nothing, in fact, is free from human imperfection. We are all in this mysterious boat together, scientists and Christians alike. Intellectual humility is back in vogue and interdisciplinary conversation is possible once again.

—The Rev. Dr. Frederic B. Burnham, Director Trinity Institute in Trinity News New York City



"I hate to see them close. They were always SO considerate about soft-pedaling any mention of money!"

WHEN TO CALL THE CLERGY

TOO OFTEN we learn second-hand about illness, family problems, spiritual crises or personal trauma. Here are ten occasions when you should never hesitate to CALL THE CLERGY:

- Before going into the hospital
- When alcohol or drugs become a problem for you or someone you love
- If you are having family or marital problems
- When a baby is born
- When you would like to talk or pray about a difficult decision
- When you know of someone in need of spiritual help
- When there is a death in the family
- Before someone leaves for college or armed services
- When you are spiritually depressed
- When you want to share a thanksgiving

There are, of course, other reasons to call your clergy. The important thing is to remember that they are there to serve you. They are never too busy or burdened to do that.

—St. Mark's Cathedral,
Shreveport, Louisiana



ENJOY

the blessings of this
day . . . and the evils bear
patiently and sweetly; for
this day only is ours; we are
dead to yesterday and we are
not yet born to the morrow

Jeremy Taylor, Bishop

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TOWARDS EASTER

TIFFANY LAMPS

AN EASTER FAITH which is true is always a faith which includes the wounds of Calvary. When Christ was raised from the dead, it did not mean that the Cross was left behind. Far from it. The risen Christ is always the Christ who was once crucified. Cross and Resurrection go together.

Christian imagery and Christian art have portrayed this through the centuries. We recall pictures of the Crucifixion which show the kingly triumph, the majestic peace already breaking through the scene of death. We recall pictures of the risen Jesus which show the marks of sacrifice never effaced, and carried into the risen glory. And the art and the imagery convey deep truth. We can never know the risen Jesus and never serve Him unless we face the reality of the Cross.

We must still repent of the sins which wound him, as our sins always do. We must still find Him in those who suffer as we go and serve Him in them. Never can the notes of Calvary fade from the Church's songs of victory.

—The 100th Archbishop
of Canterbury

NOT LONG AGO, I learned from someone "in the know" about the history of the famous Tiffany lamp shades. Apparently, Tiffany's real business was stained glass windows. The lamp business started as only a sideline to make use of the left-over and broken pieces from his windows. That his name is more associated with the lamps than with the windows is one of life's ironies.

Tiffany's story illustrates a Gospel truth. Most of us set out to create great windows in our lives. We follow some great vision of what we want to accomplish. In reality though, what we set out to do or what we set out to be never comes to pass as we had planned. Dreams get shattered, plans change, relationships come and go, we change. It seems that in our lifetime, despite our best efforts, we accumulate a mass of broken glass.

The Good News of the Gospel is that our God is a God who works with broken, discarded pieces. If given a chance, the God of Jesus Christ will take the rough, jagged edges of our lives and form them into something new, a new creation.



In the final analysis, maybe it's not our grand visions that will matter so much to the world and be remembered. Maybe what matters is what we allow the Artist to make from all the broken pieces.

—The Rev. Herman Hollerith IV
Prince George Winyah
Episcopal Church
Georgetown, S.C.



KNOWLEDGE

WHEN HELEN KELLER, whose early youth was lived behind an impenetrable curtain of blindness and a prison wall of deafness, found a new and creative world through the language of touch, Phillips Brooks was asked to let Helen place her finger tips on his lips as he talked in simple language about God and His revelation in the person of Jesus Christ. The features of Helen Keller began to work, as her body grew tense and rigid. Suddenly she could stand it no longer and she cried out: "I knew Him! I knew Him! I didn't know His name, but I knew Him!"

—Rufus M. Jones in
A Call to What is Vital

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"SOFT ON SIN"

FROM TIME TO TIME I will have a conversation with someone who thinks that the Episcopal Church is too soft on sin. The general spirit of these conversations is that we talk too much about love and forgiveness. The suggestion is that we need to come down harder on sin. All of the scandals in the Church today are often attributed to the clergy not being tough enough on sin. The feeling is that if people have truly committed their lives to Christ then they can't be tempted. Those who yield to temptation have not had enough faith and were negligent in their spiritual duties. One man suggested that the Church should be more like the school he attended. There was an honor code in that school and anyone who couldn't cut it was thrown out of the school. He suggested that any bishop, priest, or lay person who couldn't "cut it" as a Christian should be thrown out of the Church. In his words, "The Church then could be a pure example to the rest of the world. The Church would stand for something. The world will see the Church as a holy place filled with holy people led by bishops and priests beyond reproach. Peo-

ple will be clamoring to get in the doors."

It was Archbishop Temple who first said, "The Church is a hospital for sinners. It is not a haven for saints." Sadly; there are those who want the Church to be a private club for those who can give the illusion of being perfect.

It is difficult for us to reconcile being redeemed with acts of sin. I think all of us would like to believe that once one is baptized, confirmed, saved, committed to Christ, filled with the Holy Spirit, and particularly if they have been ordained, they will be inoculated against sin. It is precisely this attitude that makes it difficult to accept the fact that "All have sinned and come short of the glory of God." (Romans 3:23) Even the people we have set apart for holy purposes including archbishops, bishops, priests, deacons, wardens, vestry, all of us yield to temptation and like St. Paul "for what I would, that I do not; but what I hate, that I do." (Romans 7:15)



The Baptismal Service holds up the ideals of what it is to be a

Christian. One of the most critical vows in the Baptismal Service is "When you fall into sin will you repent and return to the Lord?" Notice it does not say "if you sin." It says "when you sin." From the moment we make our first commitment to Christ, we both hold up the Christian Ideal and make provision for repentance when we fail to live up to that ideal.

I have looked into the tear streaked faces of people kneeling before the Bishop for Confirmation. I have known their resolve to begin again, to live the Christian Ideal. I have heard the cries of some of those same people when they failed to do so. Brides and grooms have pledged their fidelity with all the determination they can muster. I have ministered to the failure. I have heard priests and bishops in solemn ceremonies commit to "pattern their own lives and that of their families" and I have shared in our common failure.

The Christian Ideal is not weakened by acknowledging our common failure to live into those ideals. We strive for perfection while living daily with our failure to achieve it. The prescription for failure is not to give up. Nor is the prescription to pretend that there are any of us who have mastered the Christian Ideal. By far such pretense is the greater mockery!

The prescription for failure is repentance not denial. There is healing in repentance. Through repentance we are given the opportunity to begin again and again. God does not give up on us and we must not give up on each other. If we can be that type of Church, the type of Church that welcomes sinners and makes the forgiveness of God real to all, be they bishop or lay person, then I do believe people will be clamoring to get into our doors.

—The Rev. Dennis Maynard
Vice-Rector,
St. Martin's Church, Houston

HOW TO RECEIVE EACH ISSUE OF THE ANGLICAN DIGEST

WE WELCOME ONE AND all to the readership family of *The Anglican Digest* (TAD). To receive the little magazine regularly (it is published six times a year), send us your name and address and include a contribution toward its cost (\$19 is suggested). As its Founding Father said, "It's as simple as that."

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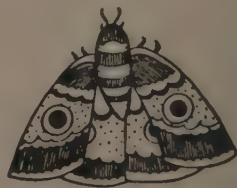
EGGS AND PASCHAL CANDLES

THE CELEBRATION OF the resurrection of Christ is the greatest and the oldest festival in the Church. It is the commemoration of Christ's victory of life over death. In the Western Church Easter Day falls on the Sunday following the first full moon on or after the spring equinox on 21 March. Easter Day can therefore fall between 22 March and 25 April.

The name Easter probably owes its origins to the ancient spring goddess "Eostre." Bede thought that this was so, and it is clear that the Christian festival superseded an old pagan festival. The names for Easter in other European countries, Pâques, Pasqua, Pasen and Paschal, all derive from the Hebrew word for Passover—Pasach. According to St. John's Gospel the Passover was the date of the crucifixion. The other Gospels see the Last Supper as a Passover meal. Just as Jews believe that God delivered them from slavery in Egypt at the first Passover, Christians believe that Christ's crucifixion and resurrection delivers them from sin and death.

Lights and candles

There are many symbols and customs which help children understand Easter. The first is light. During Passiontide the candles in many churches are extinguished. On Good Friday the church is left bare and in darkness. On the next day, Easter Eve, a new fire is lit and used to light the Paschal candle, the symbol of the risen Christ, the light of the world. In many churches, especially the Orthodox, the Easter celebration begins when a priest comes from the darkened sanctuary holding one lighted candle. Members of the congregation then come forward to light their own candles from the priest's until the whole church is lighted.



Easter eggs

The origin of the Easter egg is uncertain. The custom of giving eggs can be traced back to ancient China, where eggs were decorated and used to signify the return of spring and the continu-

ance of life. For Christians the egg became a symbol of the resurrection of Jesus and new life. In the Middle Ages kings would give presents of eggs at Easter. In 1290 Edward I is recorded as having bought 450 eggs covered in gold leaf for members of his household. The most famous decorated eggs were those made by the Russian goldsmith Carl Fabergé. His elaborate eggs were crafted from precious metals and stones for the Russian Tsars. Chocolate eggs did not appear until the 19th century.

Today the custom of painting and decorating eggs is widespread. In Poland, eggs—known as *pisanki* eggs—are decorated with wax patterns and then dyed. Children can dye eggs by tying different vegetable skins around them with cotton before hard-boiling them for 30-40 minutes. Onion skins produce a brown marble effect; beetroot juice gives a pink colour; and spinach leaves produce a light green. Food colourings can also be used. Don't mix different dyes in one pan.

Once the eggs are cool, patterns can be scratched into the colour with a pin and the egg rubbed with kitchen oil until shiny. Younger children can reproduce the "*pisanki*" effect on paper by colouring in an egg shape with a light-coloured wax

crayon. This is then coloured over with a dark shade and patterns etched out with a blunt pencil or coin.

Hard-boiled eggs are also the source of many Easter games. In European countries and in parts of America, coloured eggs are hidden in gardens for children to find. In Greece, red-coloured eggs are carried on Easter Day and when two people meet they bang their eggs together and say: "Christ is risen." The Lancashire town of Preston shares a tradition with the White House in Washington of egg rolling. Some say that the custom symbolises the rolling away of the stone at the entrance of Christ's tomb.

—Nicola Currie in *Church Times*

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IMAGINATION

Imagination is a necessary component of all profound knowing and celebration. It is at the level of the imagination that any full engagement with life takes place. It could well be that the lack of images to shape and motivate contemplation of the resurrection has stopped many from celebrating that mystery profoundly in their prayers and from becoming fully engaged with it.

—Amos Wilder

OUR HEAVENLY HOPE

With all due solemnity we are commemorating that day on which our poor human nature was carried up, in Christ, above all the hosts of heaven, above all the ranks of angels, beyond the highest heavenly powers to the very throne of God the Father. It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvelously when, in spite of the withdrawal from our sight of everything that is rightly felt to command our reverence, faith does not fail, hope is not shaken, charity does not grow cold.

—From a sermon of
Leo the Great,
[AD 461]

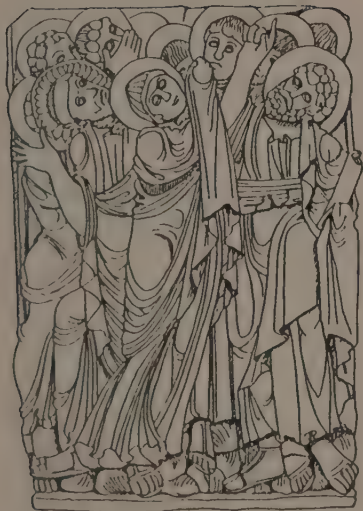
The day which Leo the Great is celebrating is May 25, the Feast of the Ascension. As can be found in the first chapter of the book of Acts, it is on this day that our resurrected Lord and Savior Jesus Christ was lifted out of the sight of his disciples in a cloud of glory to sit at the right hand of our Father in heaven.

One has to wonder what it must have been like after such an incredible experience. There stood the eleven disciples, gazing into heaven. As they were watching,

Jesus was assumed into the heavens, until, in a moment, he was gone from their sight. All was silent. All was still, but for the beating of their hearts. They had been alone before when Jesus had died; and that event had almost destroyed them. Now they seemed abandoned once again. Their gazes dropped one by one as their eyes found one other. There they were, the same old faces that had been together for so long, the same memories, the same thoughts, the same questions. So that's it? Is Jesus really gone?

The answer is yes . . . and no. Yes, Jesus is, in one sense, absent from us. He and his body ascended into heaven to be with the Father where he will come again with power and great glory. On the other hand, Jesus never left us, but rather continues, in a mysterious way, to remain with us "until the close of the age" (St. Matthew 28:20). In fact, the question "where is Jesus now" may be answered in this brief post-eucharistic prayer:

Blessed, praised, worshiped, hallowed and adored be Jesus Christ on his throne of glory in heaven, in the most holy Sacrament of the altar, and in the hearts of his faithful people.



When one's friend or beloved is far removed either by death or geography, does not the relationship remain, and in an even deeper and more remarkable way than before? Is not the distance between the ascended Lord and our own earthly selves the very thing which allows for hope? As St. Paul wrote, now "hope that is seen is not hope. For who hopes for what he sees?" (Romans 8:24b). Indeed, Paul states that in this hope is our salvation and that hope "does not disappoint us, be-

cause God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5). Jesus has not abandoned us; rather, He continues to work and move within us, in His Church and her sacraments, and in the faithful hearts of her people.

Like those disciples gathered together, we, being so transformed by God's grace, are made alive in Jesus Christ through the indwelling of the Holy Spirit. And so with St. Paul and St. Thomas, with Peter, John, James, Andrew and the rest, with Mary, the mother of Jesus, with all the women and with all the saints both past and present, with all the great cloud of witnesses which surround us . . . we wait. We wait with our hearts burning for Jesus. We wait as "all of creation groans in travail together" (Romans 8:22) yearning toward our final consummation with God. We wait in hope, with patient endurance, with steadfast faith, love, and prayer. We wait in our strength and in our weakness confident that the Holy Spirit himself "intercedes for us with sighs too deep for words" (Romans 8:26).

—The Rev. Patrick L. Smith in *The Evangelist*, St. Luke's Church, Baton Rouge, Louisiana

WHAT?

EPISCOPAL LIFE had a series of reflections from various clergy and laity in response to a debate whether baptism was a necessary condition for admission to and reception of Holy Communion. Not Confirmation, mind you, but Baptism.

It was astonishing to me to read the emotional and passionate letters advocating admission to the Christian family and the Lord's holy table without any other criterion than a sincere desire to participate in it. This is so curiously sentimental and unthinking as to be past belief.

Not only does it flatly contradict the New Testament and the universal practice of the Church, but by defining Christianity down to a vague, if intense personal affection, it destroys every criterion of theological truth and every discrimination of ethical reason. It is an ultimate expression of "religion is just what I feel about it." Has it really become unacceptable to argue for the truth of anything? Has the mind in fact been reduced to human feelings and raw sensibility?

When I was teaching literature at Sewanee, I returned a number of test papers. The students had written, "I feel that Homer . . ." I wrote that I could not grade their

feelings; I could only grade what they thought, in relation to the actual question about the actual text. To be sure, this was a bit of pedagogical fooling on my part, but it is necessary to recognize that "I feel" is not equivalent to "I think," and that to use them as if identical is slipshod and meaningless. It is the end of all rational discourse. I cannot tell you how to feel.

—*The Rev. William H. Ralston*
St. John's Church, Savannah

ST. MARY'S, NEW YORK CITY

THE CATHOLIC FAITH and life of the Church of St. Mary the Virgin must never be lived in the past, God does not intend you to be the New York equivalent of the Tudor Gallery of the Victoria and Albert Museum in London. And if at this point I may say how fortunate you are to enter your centenary with Edgar Wells as your parish priest you will know what I mean for here is a man rooted in the tradition, nourished and fed by it, who himself embodies openness to the agenda God is writing on the planet, no fossilised catholicism.

The Rev. Victor Stock, Rector of
St. Mary-Le-Bow, London, in the
centenary sermon at St. Mary the
Virgin, New York City

WORSHIP

IN THE EPISCOPAL tradition, we do not call the space where we gather to worship an auditorium, for an auditorium is a place where people assemble to hear a performance. Worshippers convene in what is called the nave which is derived from the Latin word "navis" meaning "ship". The church has been portrayed in sacred art as a ship moving heavenward with the pews seen as ancient galleys where the members are thought of as *pulling together*. Consequently the nave is understood as an area where work occurs.

Worship is work done by believers. Their work is a sacrifice, namely, the praise of God. The clergy, musicians, and worship leaders are far from performing roles as entertainers. The people are dramatizing through the church liturgy their praise and thanksgiving to God for His saving acts. God is the spectator and if applause or appreciation is due from what occurs in worship, it is He who should issue it.



Applause should never follow an offertory anthem, even by a soloist, for the musical offering of an individual, choir, or music director is part of the prayer of the

liturgy, not a performance! When children sing a portion of the liturgy, applause serves only to set their musical prayer off from the whole prayer of the people of God, as though it is something "cute" being performed to which we are spectators rather than participants.

—in Vine, Church of St. John the Divine, Houston, and the Rev. Jennifer Phillips, Trinity Church, St. Louis



—via St. Alban's, Washington D.C.

THE EPISCOPAL RADIO-TV FOUNDATION

MENTION RELIGIOUS PROGRAMMING today and most people think of scandal-ridden televangelists or special networks devoted to Christian broadcasting. Even many Episcopalians are unaware that for 50 years there has been a beacon of first-class programming for radio and television by an outstanding Episcopal organization. The Episcopal Radio-TV Foundation, headquartered in Atlanta, Georgia, is an independent institution serving the needs of the Church. It is utterly independent of any arm, agency, or department of the National Church. Its funding is by individual and parish contributions.

The ERTV Foundation's primary way of being of service to local congregations has been the wide variety of audio-visual resources it has provided for education and inspiration. Its national importance is underscored by the Emmy awards it received for the film productions of *The Lion, the Witch, and the Wardrobe* and *Shadowlands*. ERTV has also produced documentaries, as well as the Episcopal series of the Protestant

Hour, now broadcast by 270 radio stations nationwide. More recent developments have included four 30-second announcements for local television, "Rediscover Your Religion: The Episcopal Church," broadcast in 16 locations with a large slate of broadcasts for this year. Currently underway are preparations for the filming of *The Great Divorce*, one of the four C.S. Lewis works that lend themselves to visual presentations. ERTV has owned the film and television rights for this work for 15 years and finally the pieces have come together for the development of this major motion picture.

Moving Ahead

What lies in store for ERTV as it enters its second half-century of witness and service? According to the Rev. Canon Louis C. Schueddig, President and Executive Director of the Foundation since 1983, the major thrust will be to create an *intentional communications program* which will be part of the ongoing life of every Episcopal congregation. ERTV will be positioning itself to be the primary resource for media education, consultation and training for local congregations. As the mainline church becomes increasingly marginalized in the culture, it is

necessary for the Episcopal Church to declare its message in the world in which it lives. Nearly all of our evangelism training has been interpersonal, eschewing the possibility of using mass media as a viable and appropriate form of cultural evangelism.

And yet, television is the heart and marketplace of the culture. Our Lord did not remain in the Temple but went to where the people lived in order to offer His divine message of salvation. St. Paul got out of the boat to preach in the marketplaces of his day. Cranmer and the other reformers relied on the new invention of the printing press to recall the Church to its heart. Television is the biggest communications revo-

lution since the Renaissance and Reformation, but the Episcopal Church has been slow to catch on and catch up. Will we abandon the airwaves to others to proclaim their particular versions of Christianity? Or will we ourselves speak with integrity and preach Christ's message of forgiveness and hope?

Episcopalians have been leery of entering this marketplace, sometimes for reasons of taste, most often for reasons of finance. Costs which were prohibitive are becoming within reach as the best programming becomes local. Energy once spent "at the top" can now be harnessed as the Church's program becomes decentralized. ERTV is ready to ride that trend with our dioceses and parishes as we attempt to tell "the old, old story" in new ways.

Preaching to the Choir?

Almost 100% of all national, diocesan, and parish communication as it currently exists is internal. While our theology is one of mission and evangelism, our practice does not reflect this belief. If the Church exists to proclaim the Gospel, why do we spend our money talking to ourselves? Coca-Cola spends \$50 million on corporate (internal) communication and \$500 million on advertising.



—Canon Schueddig

That 10 to 1 ratio is inverted by the Church. It is no wonder that in a recent survey more people in Western culture could identify McDonald's Arches than could identify the Cross! ERTV's proposed intentional communication program will include training for the engagement of local broadcast media, as well as internal communications issues ranging from proper signage, to bulletin boards, newsletters, and service leaflets that invite rather than block participation by the "stranger at the gate." The first need is to identify leaders in communication, creating a national network of resources for the sake of the Gospel. There are professionals in TV, radio, advertising and public relations sitting in our pews who have never been invited to use their talents for the Church. If you are among them, take time to call Canon Schueddig at 404-233-5419 and help the Church proclaim the old story in new ways in the new millennium.

—Editor

ANSWERS TO PAGE 40

altar; consecration; stole; bread; wine; gospel; sanctus; offertory; cross; alb; prayer; priest; chalice; paten; dismissal; fraction

IN WWII, A DESTROYER was on patrol along the Atlantic coast of Europe. Aboard were six sailors, who were all ardent churchgoers. Often the ship would stop at a port for a weekend. On Sunday the sailors would always attend the local church. Often the language barrier made it hard for them to follow the service. So they would watch the people and follow them. If they stood, the sailors stood; if they knelt, down went the sailors.

One Sunday, the minister was addressing the people when a man in the pew in front of them stood up. So the sailors all stood up too. There came great roars of laughter from the congregation. On the way out, the minister, who could speak a little English, explained to the sailors what had happened. It seems that there had been a birth in the congregation the day before, and he had asked the proud father to stand up.



Man praying to God—"Lord, what is a million years to you?"

God—"A minute."

Man—"Lord, what does a million dollars mean to you?"

God—"A penny."

Man—"Dear Lord, would you please give me a penny?"

God—"Yes, in just a minute."

—via Tom Jermyn,
Cabool, Missouri

GOING AND COMING

WEDNESDAY WAS AN unusual day at St. Paul's. It began with two long-time pillars of the congregation telling me, with tears in their eyes, that they had decided to transfer their membership to St. James' Church in Fairhope. Later that morning, I reviewed the list of the 54 people enrolled in confirmation classes now underway at St. Paul's, most of them planning to be confirmed in April and many of them new to our parish. In that day's mail, a letter arrived from two valued members of the parish who had transferred to St. Paul's two years ago, asking that I now transfer their membership to Christ Church, Mobile. Later that afternoon, a young mother entered my office to say that although she lived in Mobile near the shopping malls, she had decided to transfer her membership to St. Paul's and drive 20 minutes each way to church on Sunday because St. Paul's is "the kind of parish I want to raise my son in."

Is there a pattern here? At first glance, one might say no, but I think I do see a pattern. Although some of the events of that day signify membership gains and

some membership losses for St. Paul's, each incident points to a person or persons seeking the right place to worship and serve God. Each of us should always be seeking the right place to worship and serve God, and we can never be sure in advance what that might mean.

It may mean changing churches. Entering a new congregation is often a joyful experience, full of hope and promise, but leaving an old one can be painful. Persons leaving a congregation which has been their spiritual home for many years usually do so only after wrenching tears and prayer.

Welcoming new members is also an exciting, invigorating event in the life of a parish, while saying good-bye to old friends is hard on a congregation—and its priest. I tend to experience departures from my parish as personal rejection, even when those leaving assure me that their reasons are not personal. I realize this reveals an unhealthy grandiosity on my part—do I really think that I am the principal reason for what other people decide to do with their lives? And here's another revealing thing: While I sometimes experience departures as personal rejection, I rarely experience arrivals as personal affirmation. If I allow myself to feel



bad when the coin comes up tails, shouldn't I allow myself to feel good when it comes up heads? I seem to want to wallow in "I'm not okay" negativism, looking for sadness rather than joy—as if Christ had not come among us to set us free from such crazy thinking.

When Christ is our center, we can acknowledge that this going and coming is a normal thing in church life, and then get on with our business of worshiping and serving God. The congregation (or the denomination) that is the right place for someone today may not be the right place for the

person tomorrow. And what is right for us may not be right for someone else. The specific reasons for this will vary, but the underlying reason is that both people and churches are always changing. St. Paul's has experienced immense changes in recent years, including new personnel, a doubling of membership, new emphases in programs and ministries, and the decision to construct a new church. These changes have come upon us rapidly, and in some cases, unexpectedly. And they continue. It is only natural that some no longer feel at home here who once did, and others now feel at home here who once did not.

So how do we respond to all this going and coming? Bid Godspeed to those who depart, thanking them for the gifts they shared among us in the past, and praying that they may find in their new parish as rich a blessing as they once found at St. Paul's. And at the same time welcome those who come to join us, seeking to know them and make a place for them, and helping St. Paul's to become for them not merely a place to go on Sundays, but a home for the soul.

—*The Rev. Richard H. Schmidt*
Rector, St. Paul's Church,
Daphne, Alabama

The Episcopal Book Club

CURRENT

N. T. Wright's *The Crown and the Fire: Meditations on the Cross and the Life of the Spirit* is EBC's spring selection. The author is Dean of Lichfield and a canon theologian of Coventry Cathedral, England. He is the author of *Following Jesus: Biblical Reflections on Discipleship* (available from THE ANGLICAN BOOKSTORE) and of *Who Was Jesus?*, familiar to TAD readers as the subject of Dr. Wright's presentation with the Oxford Summer School in Religious Studies sessions. *Church Times* wrote of the book: "There is no doubt that we are invited to share the thought and feeling of one whose imagination is profoundly stirred and made hopeful by the truth of Christ and His cross. These addresses also bear clearly the marks of the academic teacher and preacher. They are confident in their orthodoxy."

FUTURE

The summer selection for the Book Club is an anthology, *Signs of Grace*. Its compilers are David Brown, a professor of divinity at the University of Durham (England) and a canon of Durham Cathedral, and David Fuller, Senior Lecturer in English Literature at the same university. Among those anthologized are Thomas Traherne, William Blake, John Milton, John Keble, Emily Dickinson, T. S. Eliot.

The editors write, "With rare exceptions we have confined ourselves to British and American literature"—included in those exceptions are Tolstoy and Flaubert. Each selection is given a short introduction which sets it in its context and relates it to a developing account of the sacraments.

For the winter selection, the editors are considering a book by the Bishop of Oxford, Richard Harries, who brings together his love of art and his faith "in a book that takes readers deeper into the Christmas story." The book contains more than thirty reproductions of paintings, icons and sculptures.

More information on these selections of the Book Club will be available in future issues of TAD.

PAST

Limited quantities of Past Selections of the Book Club remain available for those who wish an additional copy of a particular book or who have become members since a particular book was offered.

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MESSAGE IN A BOTTLE—FROM A.D. 2525, PART II

IMAGINE A WORLD of worship populated solely by Eucharist, coaxed from third-century Hippolytan fragments and molded by mid-20th century revisers into a dozen forms. A world of oatmeal-colored cassock-albs, ever more complicated cincture knots, and a pretty drab sameness of vesture, liturgy, and architecture.

Could we still *preach*? Could we still find a meaningful use for the pulpit? Would there be room left for the Scripture interpreted and applied?

We would hope so, recalling that even at the worst of times God's Word was germinating, as at Little Sodbury when William Tyndale was learning Greek, as at Iona when Columba built that *tiny* chapel from which so much good came, as at the White Horse Tavern, Cambridge, where Cranmer could not shake the claim of Scripture as the authority.

Now by the Year 2525 the tidal-wave of Eucharistic conformity had defacto'd out 500 years of Morning Prayer and Sermon. What was the germinating possibility for remnant preachers? The seed was found in the Bible itself.

A little home-grown study, just reading, marking, learning and inwardly digesting the Scriptures, provided a few preachers, scattered around the country, with some actual response. "What?" their hearers queried at Coffee Hour, "No 'Story' today, Father Shaman? Just a few assertions from The Book, rooting down into my quavering heart? But it's talking to *me*—those words are about me!"



The first seed of change came from these early re-discoverers of The Book. And the hairs on the heads of their hearers began to rise, as literally happened to Bishop Latimer in 1523 when he came to Faith.

Then some dog-eared commentaries came to light: "unclean" sources like The 39 Articles of Religion, the moldering *Horae Homilecticae* of Charles Simeon, the writings of the Anglican Reformers as presented by the Parker Society, even a worn-out edition of Griffith Thomas'

The Principles of Theology. And what's this? J. B. Lightfoot, Handley Moule, J. R. W. Stott? And a children's version of *The Pilgrim's Progress*! Most valued of all, the King James Version of the Bible. Better be quiet, though, and careful. We're breathing at temperature Fahrenheit 451. Discretion is a solid part of valor. And discretion's result? Scripture interpreted.

So a few sermons took off like fiery comets. To be sure, short sermons, "homilies" by law, but nevertheless real sermons—not "thoughts," not "opinions," not "Something I feel really strongly about . . .," but *sermons* based on The Book. And a few persons in the pews asked for more. Oliver Twist-style!

Gradually, very gradually at first, and under threat from the liturgical police, *sermons* began to come back. First just at the 8 o'clock Eucharist, to avoid detection. But later at 9:00 and 11:00, partly because the early service got too jammed. The Book started to be read from the lectern instead of from little pieces of paper. Pulpits came back into use in some quarters, following 50 years' use as storage places for old Prayer Books and Hymnals. No one was actually heard to ask for Morning Prayer (the last recorded veteran

of Morning Prayer had died long ago, her image not recorded on the cover of *People*).

What were churches to do when the art of preaching began to come back? Services started to achieve a fresh and hard-won unity of Word and Sacrament—and the Light broke through, big time. The Church was on the move again.

Fortunately, those oatmeal-colored cassock-albs became hot items among young people when the thrift-shop movement became the rage in the Year 2525.

—H. G. Wells; the Very Rev. Paul F.M. Zahl; and the Editor of TAD

FIRST

There is not in Scripture the faintest suggestion that the Resurrection was new evidence for something that had in fact been always happening. The New Testament writers speak as if Christ's achievement in rising from the dead was the first event of its kind in the whole history of the universe. He is the "first fruits," the "Pioneer of life." He has forced open a door that has been locked since the death of the first man. Everything is different because He has met, fought, and beaten the King of Death. This is the beginning of the New Creation.


—C. S. Lewis

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 **There's a Snake in My Garden**, Jill Briscoe. The writer tells of her faith, her marriage, her experiences raising her children and becoming a grandmother, and her ordeal as an "alien in a strange land"—the United States! Her warmth, honesty, and humor make this book delightful to read.

Item H103 (softcover, 180 pp)

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 **Total Ministry: A Practical Approach**, Charles Irving Jones, Bishop of Montana. Informally written, readable, informative, and entertaining, the book challenges the Church to respond to a call for an innovative understanding of how it can be truly the Body of Christ in today's world. *Total Ministry* points the way to just that: a total ministry of all baptized people through ten functional ministries that should be taking place in any ministering community. Bishop Jones's chapter on "Catechesis" is worth the price of the book.

Item MT01 (softcover, 116 pp)

 **Treasures of the Holy Land: A Visit to the Places of Christian Origins**, Veselin Kesich. Through text and illustrations the author introduces the reader to the historical periods and scriptural settings of the Holy Land.


Item SV33 (softcover, 112 pp)

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 **Voice of Resurrection: Liturgical Music for Holy Week and Easter**. This tape, recorded by the Voices of the Society of St John the Evangelist, contains hymns, sung Psalms, lessons, and choral responses for the holiest season of the year, and gives listeners a sense of the movement from Palm Sunday through Maundy Thursday and on to the glory of Easter Day.


Item C066 (audiocassette, 70 min)

\$13, postpaid


 **Toward Holy Ground: Spiritual Directions for the Second Half of Life**, Margaret Guenther, professor of ascetical theology at the General Theological Seminary in New York City and director of its Center for Christian Spirituality. The second half of life—which we can enter at any age—is that time when we begin the tasks essential to a mature faith: discovering

who we are, exploring our relationship with God, and beginning to let go. This part of life has a depth and spirituality all its own. Margaret Guenther brings her insights as a spiritual director to those of us who are on this journey to "holy ground." She uses the St Anne of Christian legend as an icon and wisdom figure for this journey and explores the themes that cluster around this patron saint of the harvest, of wells and underground places, of crafts, and of the healing arts.


Item C115 (softcover, 160 pp, resource list) **\$13, postpaid**

 **Understanding Paul's Ethics: Twentieth-Century Approaches**, edited by Brian S. Rosner, lecturer in New Testament at the University of Aberdeen. From the editor's Introduction: "The subject of Paul's ethics is of vital importance to understanding Paul and his letters. On any count practical teaching takes up a large proportion of every one of Paul's letters. After all, the central concern of Paul was not just to affect the thinking of the first Christian churches, but to transform their behavior. Yet by comparison with some other subjects Paul's ethics has been somewhat neglected by New Testament scholarship." Rosner seeks to remedy that neglect by drawing on such writers as von Harnack, Bultmann, Lohse, Schnabel, and others.

Item E230 (softcover, 377 pp, indices) **\$22, postpaid**

 **The Upward Path: Daily Inspirations from the Works of Henry van Dyke.** Written almost a century ago, these daily selections from the author's works have fresh appeal for readers of today. Featured here are choice excerpts from his sermons, short stories, and literary essays. Van Dyke's unique historical perspective and experiences as author, minister, and outdoorsman enabled him to address a wide range of issues and offer thoughtful observations on faith and life. Henry van Dyke (1852-1933) was a minister, educator, author, and diplomat. After graduating from Princeton Theological Seminary he pastored the renowned Brick Presbyterian Church in New York City for several years. Later he taught English literature at Princeton and served as ambassador to the Netherlands and Luxembourg under President Woodrow Wilson.


Item H101 (hardcover, 185 pp) **\$15, postpaid**

 **We Preach Christ Crucified,** Kenneth Leech. This book explores: The Folly of the Cross: Aspects of absurdity, contradiction, and scandal in the Christian message. The Pain of the Cross: Do Christians merely help people endure pain, or is there a message about ending pain? The Politics of the Cross: Do political issues, such as nonviolence emerge from a focus of the Cross? The following of the Cross: Do we just "accept" the Cross, or is there a life to be lived? The Darkness of the Cross: Many people "go to pieces" in Holy Week. What does the message of the Cross

say about despair? The Victory of the Cross: Christians glory in the cross; is this a false triumphalism?


Item C104 (softcover, 130 PP)

\$12, postpaid

 **When Our Parents Need Us Most: Loving Care for the Aging Years**, David L. McKenna, sometime president of Asbury Seminary in Kentucky. In the introduction to his book, the author pinpoints a growing need in today's society: "We are entering an era in which the increasing life span of our parents is creating a crisis of caregiving for adult children. Admittedly, we are not ready for this new level of responsibility with all the changing dynamics of medical breakthroughs, life support systems, nursing homes, living wills, Medicaid, and Medicare. Our readiness to respond is even more limited by the fact that we have not been forced to consider these changes from a biblical point of view. Yet, we want to put contemporary meaning to God's commandment, 'Honor your father and your mother.' What does it mean for us, as caregivers, to honor our aging parents in the name of Christ?"

Item H070 (softcover, 144 pp)

\$9, postpaid


 **Women's Spiritual Passages: Celebrating Faith After 40**, Lucinda Secrest McDowell. Each passage of life brings unexpected challenges and changes. In this extraordinary collection of stories, women from all parts of the country and all walks of life – married, single, divorced, widowed – take time to reflect on their faith at midlife, and

the lessons they have learned through five areas of spiritual passage: becoming real, weathering storms, making choices, grieving losses, and investing in futures.

Item H102 (softcover, 175 pp)


\$10, postpaid

AVAILABLE IN MARCH

 **Your Way with God's Word: Discovering Your Distinctive Preaching Voice**, David J. Schlafer, sometime Interim Director of Studies at the College of Preachers in Washington. Discovering your own particular way of proclaiming the Gospel is one of the most important tasks of the preacher. Every preacher has a distinctive preaching voice that is as unique as a fingerprint and shapes a homiletical style that is both true to the Word and true to themselves. David Schlafer's book is an adventure in homiletical spirituality and imagination.


Item C114 (softcover, 160 pp)

\$14, postpaid


 **Not My Own: Abortion & the Marks of the Church**, Terry Schlossberg and Elizabeth Achtemeier. A timely, tough-minded look at the moral crisis of our age. Duke University's William H. Willimon says: "Schlossberg and Achtemeier speak a word that is not often heard in today's mainline Protestant church. Taking the distinctiveness of the church seriously and building upon the classical theological stance that has characterized the Reformation tradition at its best, they help us to think through abortion in a bold, provocative way. Anyone

attempting to think through the abortion issue in a faithful way must read this book."


Item E216 (softcover, 137 pp, Appendix by Dr Thomas A. Miller, University of Texas Medical School, Houston) **\$11, postpaid**

 **Yours Is the Day: Prayer at Daybreak**, Sung by the Brothers of the Society of St John the Evangelist. The brothers sing two settings to the daily office of morning prayer according to the Book of Common Prayer. This lovely, prayerful new recording of services at the monastery includes morning hymns, plainchant, readings, prayers, and psalms from the daily office.

Item C118 (audiocassette, 50 min) **\$13, postpaid**

 **Mysterium Paschale: The Mystery of Easter**, Hans Urs von Balthasar, introduction by Aidan Nichols. This book is a classical theological overview of the saving events of Good Friday, Holy Saturday, and Easter Day.

Item E136 (softcover, 309 pp) **\$25, postpaid**


 **The Sacrament of Easter**, Roger Greenacre and Jeremy Haselock. Starting from the premise that Easter is the heart and climax of the whole Christian year, this readable study explores the liturgy of the Church from Ash Wednesday to Pentecost in the light of its biblical roots and its theological and spiritual background. A revised edition, it has been amended to take cognizance of reader and reviewer suggestions and

to include references to material published since then.


Item E207 (softcover, 178 pp, index, notes) **\$15, postpaid**

Reflections on the Triduum, Thomas Shaw. Homilies for Maundy Thursday, Good Friday, and Holy Saturday, with the hymns and Gospel lessons for each day.

Item C081 (audiocassette, 60 min) **\$12, postpaid**

 **On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life**, edited by Max L. Stackhouse, Princeton Theological Seminary; Dennis P. McCann, DePaul University; and Shirley J. Roels, Calvin College; with Preston N. Williams, Harvard Divinity School. This broad-ranging reader collects key texts, both classical and contemporary, on how faith, especially Christianity, has shaped economic life and how it can continue to do so in our emerging global civilization.

Item E239 (softcover, 979 pp, indices) **\$35, postpaid**

 **Models for Interpretation of Scripture**, John Goldingay, principal of St John's Theological College in Nottingham, and a priest in the Church of England. This definitive study looks at the task of interpreting Scripture by exploring four broad models for understanding Scripture, namely, "witnessing tradition," "authoritative canon," "inspired word," and "experienced revelation."

Item E238 (softcover, 328 pp, indices, bibliography) **\$20, postpaid**



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FRAGILE

ONE HUNDRED YEARS ago Cecil Frances Alexander translated an ancient Irish hymn attributed to St. Patrick. We know and love it as "St. Patrick's Breastplate." Until the middle of this century we sang unquestioningly about "the stable earth, the deep salt sea, around the old eternal rocks." We sang it when the bishop came for confirmation and we sang it on Trinity Sunday. It gave us a feeling of security in our faith. But put "St. Patrick" aside by side with Prayer of Consecration "C" to see how radically our view of the world has changed in one generation. Now we speak of "this fragile earth, our island home" and we see in our mind's eye that spectacular blue globe of the earth photographed from the moon, that tiny azure sphere in the darkness of infinite space. We think of the diminishing rain forest, the expanding hole in the ozone layer, the lifeless mountain lakes deadened by acid rain, and we know in our bones that we are walking on egg shells and they may break at any minute.

But are we? Are we so proud as to imagine that our unguided destructiveness can tear the earth apart? In fact, the tissue of life is only surface deep; the earth will

very likely remain long after we are gone. An all-out nuclear war would poison the air and water for awhile, perhaps it would bring the short reign of humankind to an end, but the earth itself would endure. The poisons would leach out over the millenia, the insects would continue, new forms of life would arise. The human race would disappear as a failed experiment and others would take its place. Even if they did not, still the universe would expand and contract according to the ancient laws. It's not the earth which is fragile, it's our hold on it. Nature is resilient, and if it needs to remove our species to maintain the balance, then we will be removed. The stable earth will remain and the deep salt sea will still crash against the eternal rocks long after we are gone.

The language we shape shapes us. We come to believe the things we say. Striking words especially need to be true words, accurate to a hair's measure. Liturgical words can shape the minds of millions over many years. Caution is called for.

To be honest, I like Prayer C—at least, in small doses. At Ascensiontide and once or twice in the Summer it wakes me up, stretches my imagination. But we live in a time when "expansive language"

is being called for, new imagery, new metaphor, and we need to be careful. We do need new imagery and no language can be so expansive as to include the wholeness of God, but as we proceed there are two questions we ought to ask: first, is it true—deeply, entirely true? Will we find ourselves wondering at the most sacred moment of the day whether the words used are completely accurate? If not, better avoid them. The altar is not a place for half truths.

Second, where does it lead me? The words of the liturgy are a medium, not a message. They are intended to stand back like well-trained servants at the table and let the meal itself command our attention. If the words are overly dramatic and draw attention to themselves, they do not make good liturgy. Prayer C gets our attention all right, but does it lead us on or leave us thinking about itself? Dramatic words are themselves fragile, quickly worn out and quickly discarded. Perhaps we are fated to live through an era of disposable liturgies, but let's not pretend that they can satisfy the deep needs of the soul for God.

—The Rev. Christopher C. Webber
Canaan, Connecticut

THE EASTER LILY

EASTER IS COMPLEMENTED with many wonderful traditions. By far the newest tradition of this glorious season is the Easter Lily, also called the Madonna Lily. How this lovely flower became a part of our customs is a rather unusual story. The location of the story is Bermuda, time about 1875, just a little over a century ago. A boat in distress landed in the old town of St. George's. One of the passengers of this crippled ship was a missionary returning from Japan. Purely by happenstance this missionary had an old acquaintance, the Rector of the Hamilton Parish. The missionary was also a botanist by avocation and brought with him seeds, plants, and bulbs from the Ryuku Islands (south of Japan) where he was stationed. Among the bulbs were those of a white lily known in Japan as the gun lily because of its shape. He gave some of the bulbs to his friend the rector who planted them immediately. Due to the ideal growing climate of Bermuda they were soon growing in quantity all over the island. Bermuda became a spectacular sight. The exportation of the lily did not come about until the 1880s when Mrs. Thomas Sargent of Phila-



delphia visited Bermuda on a vacation. She also was an amateur gardener and fell in love with this beautiful snow white lily. And so she arranged to take some bulbs back to her native Philadelphia. Upon arrival she took them to her favorite florist, William Harris of that city. He immediately saw great possibilities for the lily and coinciding its maturity to jibe with the Easter season. Within a very few years Bermuda lilies were shipped to this Harris nursery where they were sold in great quantity. Inasmuch as Bermuda was a crown colony of England the lily soon became enormously popular all over the British Isles. It soon became apparent that lilies could also be grown in the United States.



Today the lovely Easter Lily is one of our most popular symbols, a truly decorative addition to thousands of churches all over America and the British Isles.

—Source unknown

HOLY FAMILY MISSION— EXPANDING THE ANGLICAN WEB

HOLY FAMILY MISSION (La Sagrada Familia) was founded in 1937 in the second largest Mexican City in the world, Los Angeles. The roots of the City of our Lady Queen of the Angeles are Mexican, and its language, Spanish. Thus the history of the Mission is but a shadow of the deeply rooted traditions and spirituality of the Spanish speaking community in which our Diocese of Los Angeles originated.

Two Spanish priests, Esteban Cladera and Bartolome Alorda, began development of the Church of the Holy Family in a Mexican settlement in North Hollywood called "Horcasitas." Initially, the priests went door-to-door, inviting people to worship. They responded to peoples needs, addressing economic, cultural, and racial problems; they developed social services, boy's and girl's clubs, fiestas, and E.S.L. classes.

As a trust grew between the priests and people, so did the Eucharist; "Catholic tradition, teaching, and ceremony," although "frequently the altar boys

served barefooted." In 1938, Bishop Stevens purchased land for the mission, and in 1939, erected "a chapel building which, while not large, is dignified and adequate. The people celebrated the occasion with a parade, brass band, and grand fiesta."

In January 1987, the current Vicar began a part-time ministry while employed as an independent film producer in the Hollywood movie industry. It was at this time that the mission's management plan of ministry and operations was developed. One priest, no secretary or paid staff, requires an organized business plan, extensive volunteer cooperation and pastoral accessibility. A computerized registration and "tracking" system was initiated, as well as early morning and evening/night office hours, clergy paging (beep-your-priest) religious education classes on weekdays and Saturdays (currently over 500 are enrolled), and extended classes on school holidays.

In 1990, the Bishop sensed the Missions growth potential; he authorized full time financial support, and later that year confirmed 271 persons at one ceremony—a total of 351 were confirmed that year. This year, 1995, the Bishop's vision of expanding ministry within the His-

panic community has resulted in his designating a second "campus" to Holy Family. Work has now begun to organize an expanded congregation with an integrated program, and each location with four Sunday morning services.

The growth of Holy Family is also a vote of confidence by the people, and a response to our Anglican form of Catholicism. "Word-of-Mouth," extended families, friends, neighbors, co-workers, all bring people to the Mission. Three to five families a day come to receive information, orientation, and be registered in the church. Why does the Mission have over 700 baptisms a year? The truth is, that in this area, people, seeking Catholic faith and worship who have been denied sacraments elsewhere, hunger for a church responsive to their needs.

We believe Episcopalians are members of the One, Holy, Catholic and Apostolic Church; we also believe it is important to be honest about how we practice our catholicity. People choose to belong to this church because they appreciate the concepts of the sacraments as God's gifts; that women and men are equal partners in the church; that family planning is a responsibility, not a

sin; that priests may marry; that financial support is predicated on a person's capacity to give; and that members have prompt, personal, access and response from their priest.

Today, many of the founding families remain active to the fifth

generation, and new families from Mexico, central and south America are being assimilated into the congregation. Hispanic culture, tradition, social and religious needs have not changed in the fifty eight years Holy Family has existed in the "Horcasitas."

QUIZ

One of the most important parts of our worship is the service of the Holy Eucharist. Our Prayer Book calls it "the principal act of worship on the Lord's Day." Following is a list of key items relating to the service of Holy Eucharist. Unscramble the letters and reveal the name of each item. Most are fairly easy, but a couple may take a few more minutes. The last one is an extra-credit one. It's a bit of a challenge!

1. Trala _____
2. Incooncrates _____
3. Losre _____
4. Debar _____
5. Inew _____
6. Pogles _____
7. Cutnass _____
8. Froyferot _____
9. Scors _____
10. Bla _____
11. Rarepy _____
12. Stripe _____
13. Cilache _____
14. Tepan _____
15. Midssails _____

Brain-teaser: Trifocan _____

Refers to: _____



AND IN ALL PLACES



THE YOUNGEST BISHOP in the Anglican Communion is the Rt. Rev. Carlos Lopez Lozano who serves the Spanish Reformed Episcopal Church. The Archbishop of Canterbury was the consecrator of the 33-year-old bishop in the Cathedral of the Redeemer, Madrid.

"THERE'LL BE NO JESUS TONIGHT," proclaimed the originator of "the world's largest Christmas-Hanukkah celebration" at the Cathedral Church of St. John the Divine in New York City, according to *The New York Times*.

INDIFFERENCE is marking the "Concordat of Agreement," a proposal which would have the Lutheran Church (ELCA) and the Episcopal Church enter "full communion," says the president of the Episcopal Diocesan Ecumenical Officers. The Concordat is scheduled to be voted upon at the next General Convention.

ON ASCENSION DAY, May 16, 1996, Trinity Church, Wall Street, New York City, will kick off a lively yearlong celebration of its 300th birthday. The parish

received its charter in 1697 and has sustained an active ministry through three centuries of national and global change.

THE BISHOP OF SOUTHWEST VIRGINIA has returned land to one of Virginia's most historically oppressed tribes, the Monacan Indians. In presenting a deed of gift to the Monacan chief, Bishop Heath Light ended a century of church control over a small tract of mountain land that the Monacans hold sacred, saying, "we must be God's people together."

MAKES THE HEART GLAD for Operation Pass Along to receive a note of thanks for a consignment of books from Hillspeak and its supporters to the Theological College of Zimbabwe for its newly completed—and handsome—Adamson Nyoni Memorial Library.

SOUTH AMERICA'S NEW PRIMATE is the Rt. Rev. Maurice Sinclair, Province of the Southern Cone, which includes 27,000 Anglicans in Argentina, Chile, Paraguay, Uruguay, Peru and Bolivia.

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☉ **THOSE INTERESTED** in assisting with the Haitian Mission of the Society of St. Margaret, particularly in the area of American training for newly professed sisters, should write the Society of St. Margaret, 17 Highland Park Street, Boston, MA 02119, for particulars. Any amount, large or small, is appreciated.

☉ **"NO" FROM ROME:** The Vatican has used the word "infallible" for the first time in connection with the debate over the ordination of women in that Church.

☉ **THE LANGUAGE OF LITURGY,** a congregational studies program at Episcopal Divinity School, will be held on April 19, 1996. Contact The Rev. Charles E. Bennison, Jr., EDS, 99 Brattle St., Cambridge, MA 02138.

☉ **A TIP OF THE BIRETTA TO . . .** the clergy and people of Grace Church, Siloam Springs, Arkansas on the "burning of the mortgage" of their architectural gem of a church on the 20th anniversary of the congregation's founding as a mission . . . Willie Polk, retiring after 29 years as a sexton of the U.S.A.'s largest Episcopal church, St. Michael

and All Angels, Dallas, Texas. . . St. James' Church, Hibbing, Minnesota, on their 100th anniversary . . . Grace Church, Galveston, Texas, on the 100th anniversary of the consecration of its building . . . and the Church of the Nativity, L'Orignal, Ontario, which opened 50 years ago Christmas Day.

☉ **THE CHURCH DIVINITY SCHOOL OF THE PACIFIC** has chosen Donn F. Morgan, professor of Old Testament and for 12 years dean of academic affairs, as its twelfth president and dean.

☉ **CORRECTION:** The late Reverend Canon Clarence T. Abbott, D.D., founded William Temple House, Portland, Oregon, in 1965. The Rev. Canon Charles H. Osborn was a staunch supporter of that important undertaking.

☉ **RENOWNED ARCHITECT** E. Fay Jones has designed the new Chapel of the Apostles for the University of the South's School of Theology. The \$3 million project will replace the converted chemistry laboratory in which seminarians have worshipped for the past ten years.

☉ **THE CHURCH OF ENGLAND** baptized 160,000 infants in 1993, representing 25 per cent of English births. While Roman Catholic clergy may decline to baptize infants whose parents do not belong to their Church, a legal right predating the Reformation allows all to be baptized in the Church of the land.

☉ **THE DEAN AND CHAPTER** of Canterbury Cathedral have announced plans for construction of a comprehensive Education Center to be located within the Precincts of the Cathedral. The Archbishop of Canterbury stated that the education center is "vital for the mission of this great Cathedral with its ministry to millions of visitors and its special responsibilities in the Anglican Communion." For information write the Canterbury Cathedral Trust in America, 2300 Cathedral Avenue N.W., Washington, D.C. 20008.

☉ **THE NATIONAL AIDS MEMORIAL** at the Cathedral of St. John the Divine in New York is the only permanent memorial in the country to all who have died in the HIV/AIDS epidemic. The ten-year-old Memorial, now containing over 5,000 names, is supported by unsolicited contri-

butions—85% of which are used to support start-up AIDS ministries. Anyone wishing to inscribe the name of a deceased individual in the Book of Remembrance, contribute to the Fund, or apply for a grant should write: AIDS Memorial, P.O. Box 1036, New York, NY 10011.

☉ **THE ARCHBISHOP OF CANTERBURY** made a pre-Christmas pastoral visit to Bosnia in his role as bishop of the armed services. In a morale boosting speech, he told the troops of Britain's pride in their peacekeeping efforts.



AND FROM
CANADA

☉ **A PRE-AUTHORIZED PAYMENT** plan for church donations was among a five-point action plan developed by the Diocese of Niagara (Ontario).

☉ **THE PARISHIONERS OF ST. PETER'S, PENDER ISLAND**, in the Diocese of British Columbia, are moving their church—literally. They have purchased a piece of land closer to the centre of the island commu-

nity and will move the present building to that site.

☉ **THE DIOCESE OF BRITISH COLUMBIA** has joined with five other private groups to sponsor at least 500 refugees to Canada from the former Yugoslavia.

☉ **A YOUTH WORKER** at Trinity Church, Streetsville, Toronto, has been named to the Order of Canada, one of the country's highest honours, which is conferred by the Governor General on behalf of the Queen. Michael Clarke left his job as a police officer in 1987 to work with street kids at a drop-in centre on Yonge Street in Toronto.

☉ **CANADIAN ANNIVERSARIES** St. George's Church, Montreal, 125 years; St. Mark's, Spillimicheen, British Columbia, 100 years; St. Philip's, Hodgson, Manitoba, 75 years.

☉ **AND, FINALLY**, from *Christian Crackers*: The new rector hadn't been in the parish long when he needed his car servicing. He said to the garage owner, "Keep the cost down as I am a poor preacher." "I know that," replied the garage man, "I heard you last week."

☉ **KEEP THE FAITH**—and share it, too!

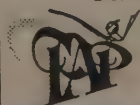
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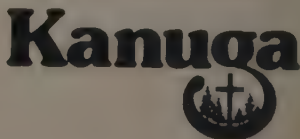
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✠ Deaths ✠

✠ **THE MOST REV. JAMES WATTON**, 80, for seventeen years Bishop of Moosonee (northern Ontario and Quebec), and for five years Archbishop of the Ecclesiastical Province of Ontario.

✠ **THE RT. REV. HARRY G. COOK**, former Suffragan Bishop of two Dioceses—the Arctic and Athabasca (northern Alberta).

✠ **THE RT. REV. JOHN MCGILL KRUMM**, 82, retired Bishop of Southern Ohio, former Dean of St. Paul's Cathedral, Los Angeles, Assisting Bishop in the Diocese of Los Angeles, and former rector of the Church of the Ascension, New York City, with burial from St. Paul's Church, Tustin, California.

✠ **THE RT. REV. H. IRVING MAYSON**, 70, Suffragan Bishop of the Diocese of Michigan, and founder of the Mayson Scholarship Foundation, created to assist capable Detroit high school students prepare for and matriculate to St. Andrew's Academy, Sewanee, Tennessee. Bishop Mayson

was a founder of the Union of Black Clergy and Laity, which later changed its name to the Union of Black Episcopalians.

✠ **THE RT. REV. HUGH STIFF**, 79. After serving five years as Bishop of Keewatin (Manitoba and northern Ontario), he became the first Canadian bishop to be appointed a dean—of Toronto from 1974.

✠ **THE REV. CANON EDGAR BULL**, distinguished former rector of St. Thomas' Church, Toronto.

✠ **THE REV. CHARLES E. BOLLINGER**, 67, who served parishes in upstate New York for 40 years, with burial from Trinity Church, Seneca Falls, New York.

✠ **THE REV. DR. PIERSON PARKER**, 90, retired sub-dean and professor of New Testament at the General Theological Seminary in New York City, former faculty member of the Church Divinity School of the Pacific, and canon of St. Paul's Cathedral, Los Angeles, with burial from St. Ambrose Church, Claremont, California.

✠ **THE REV. PETER STRETCH**, 61, rector of parishes in Idaho and Illinois and former deputy to General Convention, with services at the Cathedral of St. John the Evangelist, Spokane, Washington.

✠ **THE REV. MAJOR WILLIAM CRAWFORD WINLOCK**, 71, retired curate of the Episcopal Parish of Ames, Iowa, and veteran of World War II and Korea, with services at St. John's-by-the-Campus in Ames and burial at Arlington National Cemetery.

✠ **SISTER ANNE MARIE**, SSM, 75, former Mother Superior of the Boston Convent of the Society of St. Margaret and missionary to Haiti, with services at Port-au-Prince and Boston and burial in Duxbury.

✠ **SISTER JANET MARGARET**, SMM, 98, who, before making her life profession in 1945, was a missionary physician in charge of St. Theodore's Hospital, Sagada, Phillipines and prisoner of war in China in 1937.

✠ **ROBERT G. WILSON, Sr.**, 70, who was killed while flying a cancer patient and his wife to Houston as part of Angel Flight, a

non-profit organization providing free transportation to people facing special medical needs, with burial from St. John's Church, Coffeyville, Kansas.

✠ **MARY WICKES**, 85, character actress in such motion pictures as *The Man Who Came to Dinner*, *Sister Act*, and most recently *Little Women*, life-long Episcopalian and enthusiastic supporter of *The Anglican Digest*.



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FESTIVE ALLSORTS by Nicola Currie, a bumper resource book, full of practical ideas for celebrating the saints' and feast days of the Church. And *In the Beginning*, by Nicola Currie and Jean Thompson. An action-packed, Bible-based resource for teachers of 5-11 year olds. Walk with Abraham, shout with Joshua, dance with David and cook for Queen Esther's party. Both available from Church House Publishing, Great Smith St., London, SW1P 3NZ, UK. Mrs. Currie is the author of the article on page 16 of this issue.

GENERAL LEONIDAS POLK, C.S.A. *The Fighting Bishop*, by Joseph H. Parks, the fascinating story of an Episcopal missionary bishop who "buckled the sword over the gown" and became a general in the Confederate Army, meeting death in battle. Available from Louisiana State University Press, Baton Rouge, Louisiana, 70893.

WRITING THE EPISCOPAL CONFERENCE OF THE DEAF for information on their newsletter, programs, ministry, and services. P.O. Box 27459, Philadelphia, Pennsylvania 19118; 215-247-6454 (TTY).

FROM THE PEN OF A PARSON, a book of poems, prayers, reflections on life, faith, church, country, love, marriage, death, and resurrection as well as a bit of "irreverent doggerel," by the Rev. Alanson B. Houghton, former rector of the Church of the Heavenly Rest, New York City. \$14.45 includes postage/handling from Seaport Press, 424 Screven St., Georgetown, South Carolina 29440.

THE WORK OF TOM EH-RICH & ASSOCIATES in conflict resolution, church leadership, adult education, Fr. Ehrich is also the author of *On a Journey*, a book of devotions that has been featured in TAD. Write 3540 Buena Vista Road, Winston-Salem, North Carolina 27106 for information.

A LITTLE CHURCH MUSIC, a recording featuring the 67-member choir of the Cathedral Church of St. Mark in Minneapolis, Minnesota and containing 19 favorite hymns chosen by a vote of the congregation. CD \$18, cassette \$15, from St. Mark's, 519 Oak Grove Street, Minneapolis, MN 55403. Proceeds to the organ restoration fund.

THE GENERAL THANKSGIVING

AMONG THE RICH treasures of the Book of Common Prayer is the prayer known as "The General Thanksgiving." So rich is this prayer that its use alone is a formidable argument in favor of the regular use of Morning and Evening Prayer in both public and private worship. The General Thanksgiving is found after the fixed collects in both of those offices.

Edward Reynolds, sometime Bishop of Norwich (1661–76) is the author of this masterpiece. Bishop Reynolds strikes a fine balance between scriptural citation and theological expression. It is thought likely that he drew at least some of his inspiration from a private prayer of Queen Elizabeth I, written after a "royal progress," or state journey, in 1596, wherein the Queen gave "most humble and hearty thanks for [God's] manifold mercies so abundantly bestowed upon me, as well as for my creation, preservation, regeneration, and all other thy benefits and great mercies exhibited in Christ Jesus." The prayer was added to the English book of 1662, and retained in the American revision of that book in

1789 and its subsequent revisions. The late Massey Shepherd observed the wisdom of this when he noted that the General Thanksgiving "serves to direct our worship of the sanctuary to the tasks of service in the world, and so relates our daily prayers to our daily lives by linking the due service of our lips to the dutiful service of our deeds."

I recall being deeply moved to hear Stephen Sykes, the Bishop of Ely, relate his sincere belief that Terry Waite, in the days of his captivity in Lebanon, would offer this prayer daily. Bishop Sykes, who was then Regius Professor of Theology at Cambridge, offered a meditation on what it meant to Terry Waite to thank God every day for his creation, preservation, and all the blessings of this life. When Waite was released, he confirmed his friend's judgment. What a splendid witness to the transforming power of the liturgy that is our Episcopal heritage!

I grew up with this prayer. The liturgical pattern of my youth was typical of many parishes in the 1950s, with Morning Prayer being offered more than today. I learned this prayer by heart—although I have some difficulty still saying "inestimable." Every time we offer this prayer, I think again about that wonderful pair of promises:

The means of grace, and the hope of glory. They are not the same, and we would do well to mark the comma which separates them. To thank God for the means of grace is to acknowledge that in all that we are called to do in God's service, we are given the means, the resources, to accomplish that service. Indeed, scripture teaches that apart from that grace, we can do nothing laudable and true. We thus express our gratitude to God for putting us at tasks which lead us not only into his service more fully, but also into deeper reliance upon that means of grace. It is a blessed dependency indeed.

Hope as a Biblical virtue, in contradistinction to mere optimism, is assurance, reliance upon God. I am not, by nature, an optimist—but I am a very hopeful person. And part of my hope is the hope of glory, the sure and certain conviction that in God's time, come what may, I shall be what He created, preserved, and blessed me to be. When one understands that, as well as the means of grace, we have more than ample reason to give thanks.

—The Rev. William H. Shands III
Rector, St. Francis Church,
Potomac, Maryland



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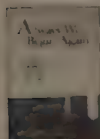
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HILLSPEAKING

THE BIG RED BARN was built in 1923 at a cost of thirty-two hundred dollars. In the '60s it was re-roofed at a cost of five thousand dollars. In the '70s it was re-painted—again at a cost of five thousand dollars. This past summer it was again re-painted. Cost? Six hundred dollars, the painting having been done, in between times, by our two-man maintenance crew.

Hillspeak's "black gang" is comprised of a Missourian, born just across the state line who has lived in the immediate area all his life, and an immigrant from Indiana by way of California. One is a journeyman automobile mechanic, the other knowledgeable in electronics. Both are welders. Both are certified water system technicians. Both are good carpenters as well as good gardeners. There are few tasks they cannot tackle—and successfully complete.

They are on the cutting edge insofar as Hillspeak is concerned. Into the trenches? Yes, indeed, literally. When Hillspeak's water system needed to be upgraded, it was Hillspeak's maintenance men who were down in the ditches laying the mains, installing the

meters, and connecting the new system to the Big Red Barn and ten residences and several out-buildings.

When the Farm House, built around the turn of the century, was renovated, it was Hillspeak's maintenance men who did the work—carpentry, painting, plumbing, electrical. About the only job that defeated them was pasting wallpaper on the ceiling of the living room. Then they had to turn to Patient Wife and one of her granddaughters for extra hands!

Telephone and computer lines that wind in and out and up and down throughout the seventy-plus-year-old barn were (and are as new needs develop) installed by Hillspeak's own craftsmen. Even customized furniture making is not beyond their ken. Work spaces to accommodate to the configurations of the barn as well as of individual users of computers and other office machines have been crafted by them as need arises.

Theirs is a work regimen that fits the seasons (storm doors and windows up or down, lawns mowed or plants mulched) not only of Mother Nature but of the

specific activities at Hillspeak. When *The Anglican Digest* is to be mailed (six times a year) or the selections of the Episcopal Book Club put in the post (four times a year) or The Anglican Bookstore's lists sent out (six times a year), the maintenance duo is not only responsible to keep the pertinent machinery operating but assist in the specifics of the job itself.

A former maintenance man, who has moved on to other pursuits of his own choosing, worried once that after he had caught up he would "run out of something to do."

There seems to be little danger of that happening.

—*The Trustees' Warden*

"OUR PASSOVER"

BISHOP LANCELOT ANDREWES preached on that text from I Corinthians 5 before the court of James I on Easter Day, 1612. "If we agree for our part to do the day's duty," he said, "Christ will not be behind with His, the day's benefit; but during our time, and in the hour of death, be our true Passover; shielding us from all deadly mishaps while we here live, and giving us a sure and safe passage at our end, even a passage to the last and great Passover of all; the truth of that whereof theirs was the shadow, and ours the image now. For we have not yet done with our Lamb, or the work of this Passover is not yet fully accomplished."



In the face of cruelty practice random kindness.
 In the face of anger practice patience.
 In the face of rigid judgement practice compassion.
 In the face of greed practice senseless generosity.
 In the face of hatred practice love.
 In the face of microwave lifestyles practice quiet presence.
 In the face of manipulation practice genuine mutual concern.
 In short, practice God's Kingdom living.

—via The Rt. Rev. John H. Smith
 in Diocese of West Virginia

THE FATHER OF ENGLISH HYMNODY

PICK UP ALMOST ANY modern hymnal, look in the index listing the composers of the hymns, and the name "Watts, Isaac" has a long list of hymns beside it. In his long life, Watts wrote over 600 hymns, and many of them continue to be used by English-speaking Christians to worship and praise the same Saviour Watts loved and served.

Isaac was born July 27, 1674 at Southampton, England, the eldest of nine children. His father was a Dissenter from the Anglican Church and on at least one occasion was thrown in jail for not attending the Church of England. Isaac followed his father's strong faith.

Isaac was a very intelligent child who loved books and learned to read early. He began learning Latin at age four and went on to learn Greek, Hebrew, and French as well. From an early age Isaac had a propensity to rhyming, and often even his conversation was in rhyme. His father became quite annoyed at this and told him to stop. When the rhyming persisted, the father started to whip the boy, and little Isaac cried out:

"O father, do some pity take
And I will no more verses make."

When he was seven, Isaac wrote an acoustic poem on his name which reflected his theological training:

I am a vile polluted lump of earth
So I've continued ever since my birth;
Although Jehovah grace does give me,
As sure this monster Satan will deceive me.
Come therefore, Lord, from Satan's claws relieve me.

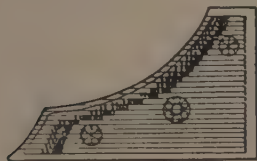
After completing his formal schooling, Watts began to devote himself more diligently than before to the study of the Scriptures. In 1707 he published his first edition of *Hymns and Spiritual Songs*.

Watts' most published book was his *Psalms of David*, first published in 1719. In his poetic paraphrases of the psalms, Watts adapted the psalms for use by the Church and made David speak "the language of a Christian."

Examples of Watts' method can be seen in his paraphrases of Psalm 72 into the hymn "Jesus Shall Reign Where'er the Sun," Psalm 90 into "O God, Our Help in Ages Past," and Psalm 98 into "Joy to the World."

Benjamin Franklin first pub-

lished Watts' psalm paraphrases in America in 1729. His hymns were first published in Boston in 1739. Watts' hymns gloried in the power, wisdom, and goodness of his majestic God. They were well-loved by those Americans of the Revolutionary period.



Besides his hymns, Watts published 52 other works, including a book of logic used in the universities, books on grammar, pedagogy, ethics, psychology, astronomy, geography, three volumes of sermons, and 29 treatises on theology. After his death on November 25, 1748, a monument to Watts was erected in Westminster Abbey. His greatest monument, however, are the hymns to his God still used by Christ's church. Seventeen hymns in the Episcopal Hymnal (1982) were penned by the Father of English Hymns including such favorites as *My God, Thy Table Now is Spread; From All That Dwell Below the Skies; Come Holy Spirit, Heavenly Dove* and *When I Survey The Wondrous Cross*.

—in Glimpses

ROGATION

PLACE BEFORE MY inward eyes myself with all that I am—my body, soul, and all my powers—and I gather round me all the creatures which God ever created in heaven, on earth, and in all the elements, each one severally with its name, whether birds of the air, beasts of the forest, fishes of the waters, leaves and grass of the earth, or the innumerable sand of the sea, and to these I add all the little specks of dust which dance in the sunbeams, with all the little drops of water which ever fell or are falling from dew, snow, or rain, and I wish that each of these had a sweetly sounding stringed instrument, fashioned from my heart's inmost blood, striking on which they might each send up to our dear and gentle God a new and lofty strain of praise for ever and ever. And then the loving arms of my soul stretch out and extend themselves towards the innumerable multitude of all creatures, and my intention is, just as a free and blithesome leader of a choir stirs up the singers of his company, even so to turn them all to good account by inciting them to sing joyously, and to offer up their hearts to God—"Sursum corda".

—(Mowbray, 1993) Meditations
Henry Suso



NORTHERN LIGHTS



CANADA IS EXPERIENCING a winter of discontent. Tough economic times, severe cutbacks in government spending, a sense that the constitution of the country has failed to fulfill the aspirations of its people, the ongoing threat of Quebec's secession—all have resulted in aggravated regional divisions and a national *malaise*.

What do Christians have to offer in such circumstances? What is the Church to do when the magnetic poles of public life are resignation and resentment?

The Gospel assumes that times will be tough but that does not in any way mute its joyfulness. It proclaims God to be quite literally the soul of generosity, who gives us not just things but His very self. Generosity is His nature. He gives himself freely to His Son, and their mutual joy is to give themselves to each other in the Holy Spirit.

For Christians, hard times are an opportunity to be generous, to experience in giving the joy of God.

How can we fail to do so? Our lives are God's infinitely precious gift to us and to those around us.

Sometimes that may not be obvious. In times of grief or despair or suffering life itself can seem like a burden. And yet it is at precisely those moments that we are richest and most able to give to others—often in ways that we are not aware of. In Christ's suffering and death He brought healing and life, and we can communicate His life at precisely the moments when we are weakest.

This is surely as true inside the Church as outside. Those who struggle to be faithful in the Church sometimes grow weary. And yet hard times are times of opportunity. As von Balthasar puts it, "the joy that Christians have is both a gift and a responsibility. . . . All that they have is intended for those who have not. They must be affirmative, *positive people*, so that the negaters, the fault-finders, those who smell ideology everywhere, may meet with a resistance against which their criticisms will smash itself to pieces." If it is of Christ, it will stand. "The light shineth in darkness, and the darkness overcame it not."

Jesus expressed His joy in small things, in caring for those who

sought His help, particularly the poor and the marginalized. His joy was not a contrived sentiment but the quiet joy of giving to those He loved. He knew no ideology but truth, no politics but love. It was not for Him, nor is it for us, a formula for prosperity or popularity. But it brought joy and hope to those who without Him knew only fear and despair. It was His nature, and it is ours too, if we will recover it. "As the Father has loved me, so have I love you; abide in my love, just as I abide in my Father's love. These things have I spoken unto you, that my joy might be in you, and that your joy might be full." In a winter of discontent, it is the joyful call of spring.



—The Rt. Rev. Anthony Burton,
Bishop of Saskatchewan,
is the Digest's Canadian
correspondent

DON'T CALL IT DULL

"AND THE THIRD day He rose again." What are we to make of this? One thing is certain: if [Jesus] were God and nothing else, His immortality means nothing to us; if He was man and no more, His death is no more important than yours or mine. But if He really was both God and man, then when the man Jesus died, God died too; and when the God Jesus rose from the dead, man rose too, because they were one and the same person. . . . There is the essential doctrine, of which the whole elaborate structure of Christian faith and morals is only the logical consequence. Now we may call that doctrine exhilarating, or we may call it devastating; we may call it revelation, or we may call it rubbish; but if we call it dull, then words have no meaning at all.

—Dorothy L. Sayers
in Dorothy L. Sayers:
A Careless Rage for Life



The Archbishop's Voice

IT BEGAN AT dawn. In the Easter Gospel Mary Magdalene made her way to the tomb to pay her last farewell to her Lord and friend slain just three days earlier only to find the tomb empty and the body gone. So begins the most exciting story of all time and so begins the story of the Christian Church. Dawn is also a significant point of time in the story of Creation. At the beginning of Genesis, each epoch of time ends not with evening but with the dawn: 'The evening and the morning was the first day.' Both stories are stories of new creation and both speak of events that are surprising, unique and mysterious.

It happened at dawn. Mary Magdalene made a discovery that morning that has lasting significance.

Mary's dawn discovery was of the power of the Resurrection. It made her a new person—a person made whole, renewed or, in the words of St. Paul, 'a new creation.' This miracle still continues to happen.

Mary's dawn experience was a wholly new discovery about

God—a new perspective. Within our own experience we talk about discovering something as when the 'penny drops' or we say 'it dawned on me.' Such a dawning experience happened to the first disciples when they realised that their Lord was alive, and therefore His mission was still on course. As you read the New Testament for yourself, you discover that the Resurrection of Christ was the single motivating fact of the early Church. So it has continued to be. It creates goodness; it creates faith; it gives birth to faith and hope, it makes people strong. Well did Bishop Barnes of Birmingham describe the Resurrection as 'the greatest victory the world has ever seen' and in a memorable sermon during the First World War declared: 'If you are to accept anything worthy of the name of Christianity, among your beliefs must be the certain conviction that Christ rose from the dead on Easter Day and that you yourself will do likewise, and live as He lives, in another state.'

There is a powerful story about a journalist during the last war. The journalist was out looking around after a night of heavy bombing. Despite the wreckage around him, it was a beautiful day with blue sky and sunshine. He came to a small house. Its win-

dows had been blown out by the bomb blast; the tiny garden was littered with roof tiles. At the door was a young woman with a baby in her arms. She stood there with all the devastation around her. The journalist stopped at the gate. 'What a terrible night,' he said. 'Yes, but what a wonderful morning' was her moving reply. It was a statement of resurrection, new possibilities, new hope, new beginnings. That was Mary's experience when she met the risen Christ that first Easter Dawn. Let it also be ours.



George Carey

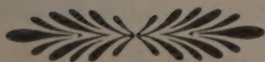
The Most Rev. and
Rt. Hon. George L. Carey
Archbishop of Canterbury
in Canterbury Cathedral
Easter 1995

CLERICAL ATTIRE

WHENEVER THE priest attends. . . . meetings he must be careful of his appearance and be properly attired. Though the public may be in favor of non-clerical attire, it is very doubtful if that be the mind of congregations of the faithful. No matter what the churchmanship of the parish, there are likely to be very few of those who do the work of the parish and are faithful at worship who do not prefer to see their minister in customary clerical attire.

Personally, I shall always be grateful to the stalwart old priest who required in my early ministry that I appear at guild meetings and on parish house occasions always vested in my cassock. Because of it I was relieved of the difficulty of deciding which of the young ladies I should choose to dance with and which I should *have* to dance with. Seriously, it was a great assistance to a young priest and the people regarded the custom with favor. They so like to think of their clergy as clergy.

—The Rt. Rev. Wallace
Edmonds Conkling
Bishop of Chicago
1941–1953





From our Home Parish . . .

THESES FROM THE CATHEDRAL DOOR

SHIP OF FOOLS?

THE RECENT VOTE of 65% against cutting the church-state link in Zürich, Switzerland, was a surprisingly strong affirmation of the Protestant Church in Europe. The link had been severed not long ago in Basel, resulting in an almost ghost-town church profile there. So fans of the old churches of the Reformation can take some heart from the decision in Zürich.

News of the Swiss vote comes at a period when Anglicans, too, are "holding on" to a fragile church-state relationship in England. Archbishop Carey's courageous stand against Islamicization in the southern Sudan did good things for English church morale, not to mention for the millions of Sudanese Christians. And Lord Habgood captured something recently of our deep hunger for religious roots: "The most urgent need in our modern Western culture is to recover the sense of a

stable, meaningful ultimate reality." Do we still think the Christian Church can provide a pointer to a "stable . . . ultimate reality"?

Certainly the Bishop of Rome's appeal to the Christian core-deposit touches a nerve everywhere he goes. His closing sermon in Baltimore, for example, was covered with jewels! Now Canton Zürich's unexpected "yes" to the church link, Dr. Carey's powerful appeal in the Sudan, John Habgood's word that there still exists a "claim to absoluteness," the stirring summons of John Paul in the very center of pluralism—these are all sign-posts to "ponder in our hearts" (St. Luke 2:19).

Don't give up the ship.



—The Very Rev. Paul F. M. Zahl
Dean of The Cathedral Church of
the Advent, Birmingham, Alabama

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10:00 a.m., Christian Education
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11:00 a.m., Choral Eucharist
with Morning Prayer
last Sunday of month



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Choral Eucharist
2nd & 4th Sundays
10:00 a.m., Christian Education
11:00 a.m., Choral Eucharist
1st & 3rd Sundays
Morning Prayer
2nd & 4th Sundays

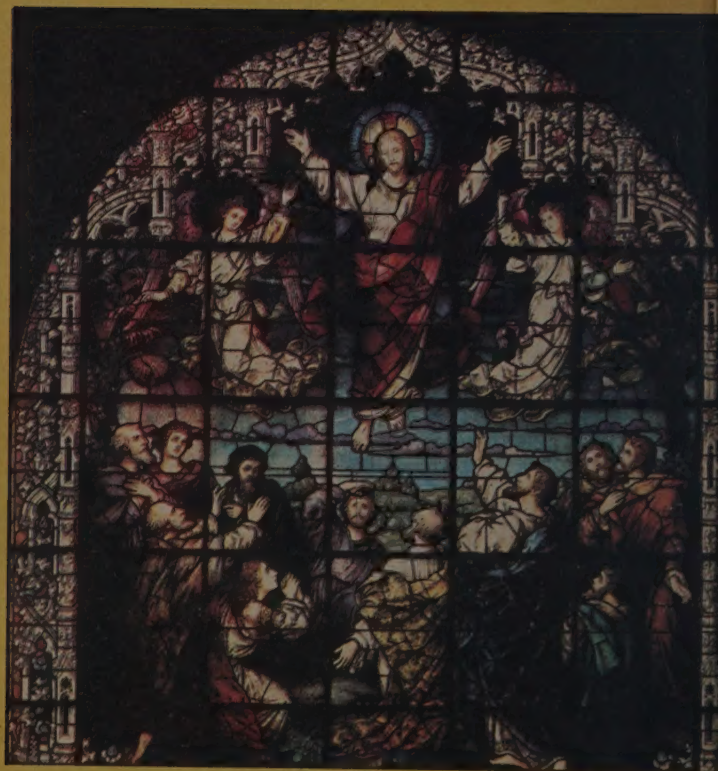


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The Ascension



And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven. (St. Luke 24.50, 51 Authorized Version.)